THE REPAIRER OF THE Breach;

A

SERMON

Preached at the Cathedral Church of GLOCESTER, *May* 29. 166[illegible] being the Anniversary of His MAIESTY'S *Birth-day*, and happy Entrance into His Emperial City of *LONDON*.

By THOMAS WASHBOURN, D. D.

LONDON,

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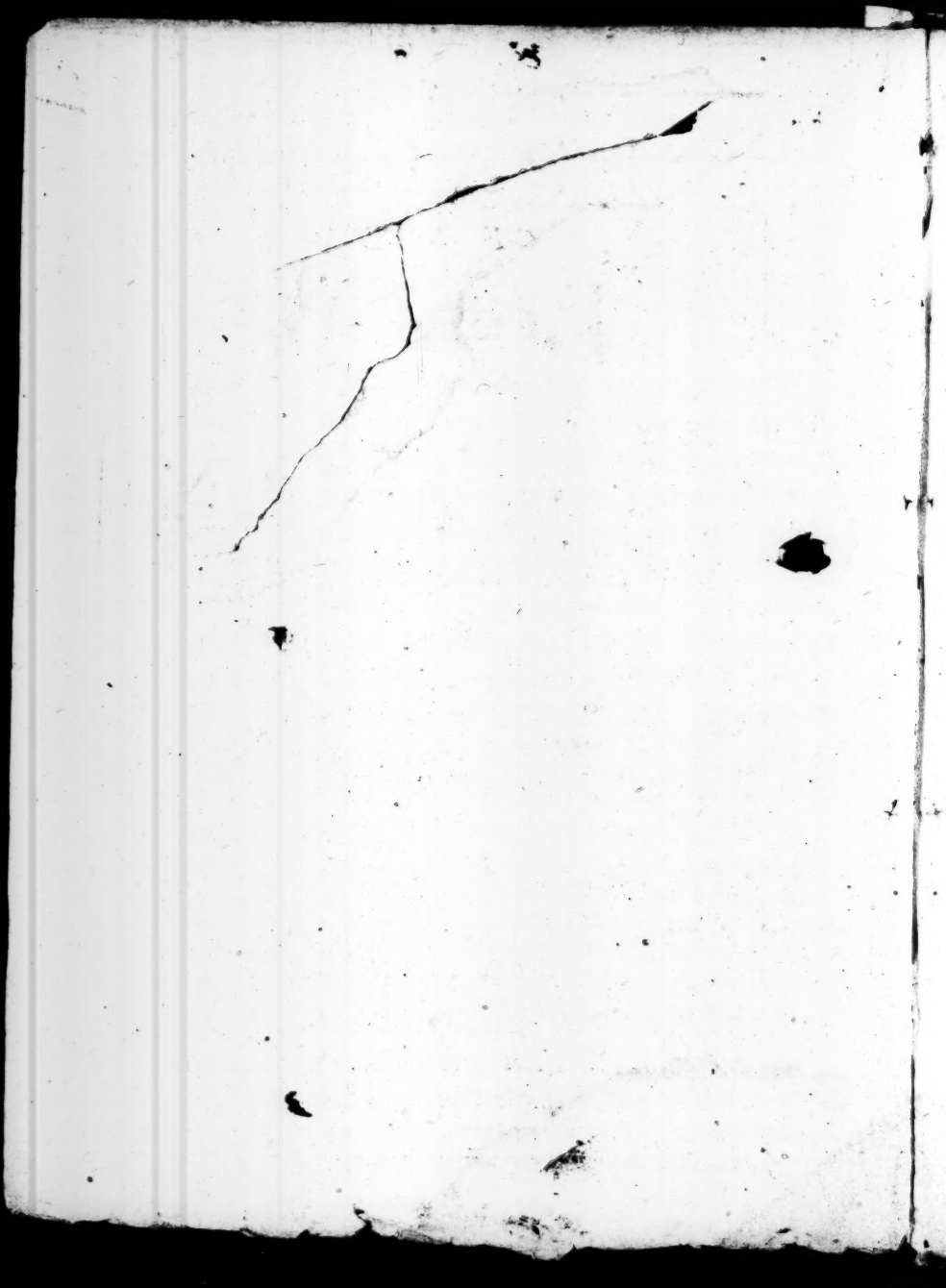

UMI

To the High and Mighty MONARCH,

CHARLS the Second,

By the Grace of GOD

KING of Great BRITAIN, FRANCE, and IRELAND, Defender of the Faith, &c.

Most Gracious SOVERAIGN,

THAT I assume the boldnesse to tender this Sermon to your Sacred MAIESTY, *is not from any the least thought I had that it could be worthy Your reading, who daily hear the best that the best Learned of Your Clergy preach in Your Royal Chapel; but being preach'd upon that Day which is now made Yours, because Your* MAIESTY *on that Day was made Ours, first, by Your Birth; and then, by Your happy Return to Your People; and being now printed at the importunity of some of Your* MAIESTY's *Loyal Subjects that were my Auditors, as also by the approbation of the Right Reverend the Lord Bishop of* Glocester, *my worthy and much honored Diocesan; I humbly offer it at Your* MAIESTY's *feet, hoping with it to gain the favour of kissing Your* MAIESTY's *Hands, a favour which You have not denyed (such is Your Benignity and Condescention) to Your meanest*

Subjects, though I have not yet been so happy as to obtain it. Not that I wanted an heart ready with the foremost to wait upon Your MAIESTY, *and bid you welcome home; nor that I wanted the like desires and affections, perhaps without other men, (for who is totally free from them) to reap some particular benefit in the first fruits of the Churches Harvest, which till Your coming lay (as it were) fallow for many years, yielding no encrease to the true Proprietary. But as* Imperante Augusto natus est CHRISTUS, *CHRIST was born in the Reign of* Augustus; *so* Imperante CAROLO renata esse Ecclesia CHRISTI, *this poor Church of CHRIST in* England *is new born, or rather raised from the dead, in the beginning of Your* MAIESTY'S *Reign, as if you were resolved to make good to us St.* Paul's *wish to the Corinthians,* Not to reign alone unlesse we also might reign with You, and share in Your Triumphs as we had done in Your Sufferings. *Some such thoughts, I say again, I might be tickled with; for 'tis true, which that learned Knight* Sir Robert Cotton *hath observed in the life of Your Predecessor,* HENRY the 3d, That in every shift of Princes, there is none (either in Church or State) so mean or modest, that pleaseth not himself with some probable object of preferment. *But,* SIR, *so wonderful, and beyond all expectation, was Your Restoration to Your Kingdoms, that it struck me with astonishment, and I became like unto them that dream. Great joy as well as great grief over-whelm the spirits, as we read of the Patriarch* Jacob. *And in this* Deliquium *or fainting fit I lay, whiles all sorts crowded to see Your* MAIESTY, *and most of my Profession, (which had not bowed their knees to* Baal, *nor medled with them that were given to change, but feared God and the King, and suffered with and for Your* MAIESTY, *and Your Royal Father of blessed memory) had preferments answerable to their merits, before I had the opportunity onely of beholding*

1 Cor. 8.

Gen. 45. 26.

beholding Your MAIESTY's *face; and even then I ſtood like* Phaeton *at his fathers Court at an humble diſtance admiring his glories.*

Conſiſtitque procul: neque enim propriora ferebat Lumina. Ovid. Met. l. 2.

My weak ſight was ſatisfied with the reflex beams of Your MAIESTY *afar off, which at a nearer approach, and in a direct line, would have dazled, if not blinded my eyes. In this reverential poſture I continued a good while, ſaying within my ſelf as* Mephiboſheth *to* David, Let them take all, foraſmuch as my Lord the King is come again in peace unto his own houſe. 2 Sam. 19. 30. *It will be honor and preferment enough for me, if I may be but owned by Your* MAIESTY *for*

Your MAIESTY's moſt humbly devoted,

and moſt obedient Subject,

THOMAS WASHBOURN.

The Repairer of the BREACH.

A

SREMON, &c.

Isa. 58. 12.

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations, and thou shalt be called, The Repairer of the Breach, the Restorer of Paths to dwell in.

IT is an Observation made by the Royal Preacher, *Eccles.* 3. 1, 2, 3. *To every thing there is a season, and a time to every purpose under heaven. A time to plant, and a time to pluck up that which is planted, a time to break down, and a time to build up.* Experience tells us 'tis so with men, and so with God too, who is Ἀρχιτέκτων, the great Master-builder, the ὁ γεωργός, or chief Husbandman, *Joh.* 15. 1. We find him planting his Church under the Parable of a Vineyard, *Isa.* 5. 1. fencing it and planting it with the choicest Vines, building a Tower in the midst of it, *vers.* 2. And again, *vers.* 5. we find him resolved to pluck down the hedge thereof, and break down the wall, and lay it waste. But how, or by whom would he do this? Not by his own immediate hand from heaven, as he overthrew *Sodom* and *Gomorrah*; but by the hand of the *Chaldeans*, of whom the *Psalmist* makes a grievous complaint to God, whether by way of Prophesy, as a thing

thing to come; or of Hiſtory, as already paſt, is uncertain. *Pſal.* 79. 1. *O God, the Heathen are come into thine inheritance, thy holy Temple have they defiled, they have laid Jeruſalem on heaps.* The Jews being by the juſt judgment of God carried Captives by *Nebuchadnezzar* into *Babylon*, where they did *duram ſervire ſervitutem*, endure a long and miſerable bondage, began at laſt to bethink themſelves which way they might pacifie Gods wrath, and recover his favour; to which purpoſe they ordained ſolemn Faſts, *Zech.* 7. 5. *When ye faſted and mourned in the fifth and ſeventh month, even thoſe ſeventy years, did ye at all faſt unto me, even unto me?* And *chap.* 8. 19. there is mention of theſe two months faſt, and two more, the faſt of the fourth, and the faſt of the fifth, and the faſt of the ſeventh, and the faſt of the tenth. But when they found that for all their frequent faſtings God was not appeaſed, nor they delivered, they were moved to wonder and murmur at it, *verſ.* 3. of this *chapter*, *Wherefore have we faſted*, ſay they, *and thou ſeeſt not? wherefore have we afflicted our ſoul, and thou takeſt no knowledge?* Whereupon God commands his Prophet, *verſ.* 1. *Cry aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſions, and the houſe of Jacob their ſins.* Let them know, that their faſts, as they are compounded and made up of the bitter ingredients of injuſtice and cruelty, ſtrifes and debates, blood and rapine, would never be pleaſing to God; *Behold, ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs, verſ.* 4. No, aſſure your ſelves, unleſſe to your bodily faſt you joyn a ſpiritual, abſtain from ſin, as you do from meat, and give to the poor what you ſpare from your own bellies; unleſſe your acts of mercy and charity conſecrate your faſts to God, they will not be accepted by him, for *this is the faſt that he hath choſen, to loſe the bands of wickedneſſe, to undo the heavy burdens, and to let the oppreſſed go free, to deal thy bread to the hungry, and bring the poor that are caſt out to thy houſe, and when thou ſeeſt the naked to cover him, verſ.* 6, 7. And if this faſt be truly and ſincerely kept, then the Prophet promiſeth from the mouth of God, *for the mouth of the Lord hath ſpoken it, verſ.* 12. that they ſhall enjoy all the happineſſe and proſperity as their hearts can wiſh, their prayers ſhall be no ſooner made than heard and granted, *verſ.* 9. *Then ſhalt thou call, and the Lord ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here I am.* Their ſickneſſe ſhall

Vid. Dr. Ham. *in locum.*

ſhall be turned into health, their darkneſſe into light, their ungodlineſſe into righteouſneſſe, their ſhame into glory, *verſ.* 8. *Then ſhall thy light break forth as the morning, and thy health ſhall ſpring forth ſpeedily, and thy righteouſneſſe ſhall go before thee, the glory of the Lord ſhall be thy rereward.* And luſtly, to come to my Text, Thou ſhalt return from captivity to thy own native Country, *And they that ſhall be of thee ſhall build the old waſte places: thou ſhalt raiſe up the foundations of many generations, and thou ſhalt be called, The Repairer of the Breach, the Reſtorer of paths to dwell in.*

In the explication or unfolding of this portion of Scripture, I ſhall ſhew, *Diviſion.*

1. What is meant by the waſte places, the foundations caſt down, the breach or breaches, for I find the word rendred by Tranſlators in the plural number.

2. By whom theſe waſte places ſhould be built, the foundations raiſed, the breaches repaired, the paths reſtored, which is firſt expreſſed in the plural, *They that ſhall be of thee*; ſecondly, in the ſingular, relating to ſome one extraordinary and more eminent perſon amongſt the reſt, that ſhould be moſt ſignally and remarkably inſtrumental in the deſigning, ordering, and perfecting this great and glorious work, *Thou ſhalt raiſe up the foundations of many generations.* Thou ſhalt, &c.

3. The honor and dignity that ſhould accrue to this ſingular and ſuperexcellent perſon for the ſame, *in perpetuam rei memoriam, Thou ſhalt be called the Repairer of the breach, the Reſtorer of paths, &c.*

Having cleared theſe points unto you as plainly and briefly as I can, according to the literal ſenſe; I ſhall eaſily and without any enforcement make application to the time and occaſion that hath brought us here together.

And firſt, the waſte places, and the ruined foundations, and the breach or breaches, fall under our conſideration; this may be underſtood of *Jeruſalem* in the letter, but of Chriſts Church in the Type or figure. They that refer it onely to the former, as relating to the reſtoration of the Jewiſh Church, the reparation of their decayed Temple and City by *Zerubbabel*, *Ezra*, and *Nehemia*, are by St. *Hierom* tearm'd, *amici occidentis litera*, friends of the killing or dead letter. But *pace tanti viri* by the Fathers leave, whiles *I.* *St. Hierom in locum.*

whiles we hold the latter ſenſe with him, we ſhall not let go the other, but take both along with us, as the Text relates to them and us too.

True it was what the Pſalmiſt ſpake, *Pſal.* 79. 7. *They have devoured Jacob, and laid waſte his dwelling place*; and *Pſal.* 80. 16. *It is burnt with fire, it is cut down*; that is, the City and Temple, which was *beautiful for ſituation, the joy of the whole earth*, *Pſal.* 48. 2. ſo beautiful, that he thinks it worthy of all obſervation and admiration, *verſ.* 12, 13. *Walk about Sion, and go round about her, tell the towers thereof, mark well her bulwarks, conſider her palaces, that ye may tell it to the generation following.* That famous City, that glorious Temple, with the Towers, the Bulwarks, the Palaces thereof, were totally demoliſhed, caſt down, deſtroyed, the inhabitants, as many as eſcaped the ſword and the famine, carried captive into *Babylon*, where they continued ſeventy years, and with tears in their eyes bewailed the miſerable deſolation of their Church and State, *Pſal.* 137. 1. *By the waters of Babylon we ſate down and wept, When We remembred Sion.* He muſt have a heart of flint, as hard as the neather milſtone, that could think upon *Sion* in this condition as ſhe was, and not diſſolve and melt into a ſhour of tears. *We ſate down and wept*; whereupon St. *Chryſoſtom*, οὐκ ἁπλῶς ὀδύρονται, ἀλλ' ἔργον τοῦτο ποιοῦνται, they do not ſlightly mourn, or take on a little, but make it their buſineſſe, their eyes vying with the Rivers of *Babylon* which ſhould moſt over-flow their banks.

St. Chryſ. in Pſal. 136.

In what a lamentable caſe were Gods people all this while, when not onely *mœnia Jeruſalimæ*, (as *Vatablus* underſtands it here) the walls of *Jeruſalem*, but *fundamenta Eccleſiæ & Reipublicæ*, the very foundations of Church and Common-wealth were not onely ſh ken, but ſhatter'd to pieces, and the children of *Edom* had now their deſire, when they cried, *Down with it, down with it even to the ground*; or as the laſt Tranſlation reads it, *Raſe it, raſe it even to the foundations thereof*, *verſ.* 7. of the ſame Pſalm. The King and the Prieſt, the Lords and the Commons, all were made Priſoners and captives, from him that ſate on the Throne, to her that grindeth at the mill, *God delivered his ſtrength into captivity, and his glory into the enemies hand*, *Pſal.* 78. 61.

And now are we not ready to expoſtulate in the words of the 80 *Pſalm. verſ.* 12, 13. *Why haſt thou then broken down her hedges,*

ſo

ſo that all they that do paſſe by the way do pluck her? The Boar out of the wood doth waſte it, and the wild beaſt out of the field doth devour it. Why haſte thou ſuffered thoſe great Tyrants, the Kings of *Aſſyria* and *Babylon* to break in upon this thy Vinyard, and root out the Vine which thine own right hand hath planted? Why haſt thou ſcattered us among the Heathen, ſo that they which hate us ſpoil our goods? The anſwer is ſoon returned, The fault was not in the Lord of the Vineyard, who had done what he could for it, planted it with his own hand, watered it with the dew of his heavenly benediction, hedged it with his divine Providence; but the fault was in the Vine it ſelf, as he complains, *Iſa.* 5. 4. *When I looked it ſhould bring forth grapes, it brought forth wild grapes.* What wild grapes? he tells us, *verſ.* 7. *He looked for judgment, but behold oppreſſion; for righteouſneſſe, but behold a cry.* And therefore it follows, *verſ.* 9. *Many houſes ſhall be deſolate, even great and fair without inhabitant.* This, this was the cauſe that the Vineyard of the Lord of Hoſts, that is, *the houſe of Iſrael, and the men of Juda his pleaſant plant*, was ſo eaten up, ſo troden down, *verſ.* 5. This was the cauſe the Chriſtian Church went to wrack by perſecution under Heathen Emperors, Almighty God making them his Rod to ſcourge his backſliding people into repentance and better obedience; for we are not unlike a childs Top, that never goes upright without whipping. So St. *Cyprian* ſpeaking of the times of *Decius*, *Quia traditam nobis divinitus diſciplinam pax longa corruperat, jacentem fidem & pene dixerim dormientem cenſura cœleſtis erexit.* Becauſe long peace had corrupted the good order and diſcipline of the Church, delivered to us by divine Authority, the wiſdom of God thought fit by the hand of his juſtice to awake the dull and drouſie, and almoſt dead faith of Chriſtians. And from the ſame cauſe *Euſebius* derives the Original of *Diocleſians* perſecution, in whoſe words as in a glaſſe we may ſee the face of our own times, with all its deformities; take the Latine for want of the Greek, *Poſtquam vero res noſtræ per nimiam libertatem ad mollitiem ac ſegnitiem degenerarunt, & alii alios ſunt odio & contumeliis proſecuti, &c.* After that our affairs through too great a liberty degenerated into ſloth and delicacy, and that one began to proſecute another with hate and contumely; and when we our ſelves onely oppoſed our ſelves with words of ſtrife and conten-

Cyprian de Lapſis.

Euſeb. l. 8. Eccleſ. Hiſt. c. 1.

tion, when dissimulation and hypocrisie was grown to the heighth of malice, *Et qui pastores nostri videbantur, repulsa pietatis norma mutuis inter se contentionibus fuerunt inflammati, &c.* And they that were of pretended to be our Pastors and Ministers, casting off the rule of piety, blew the coals of discord among themselves till it grew to a flame, and every one made his own ambition play the Tyrant as he lifted; when such was the hardnesse of our hearts, that we were not touched with any sense or feeling thereof, nor endevoured to appease Gods wrath, but as if we thought God did not regard, and would not punish our sins, but were such an one as the Heathen phansied him,

Nec bene pro meritis capitur, nec tangitur ira.

We ceased not to add sin unto sin, and then behold the divine judgment, after its usual manner, began to visit us by degrees. *Ita ut persecutio à fratribus qui in militia erant exordia sumeret.* So that our persecution took its rise and beginning from our brethren that were in the militia; then, then I say, according to that of the Prophet, *Lam. 2. The Lord covered the daughter of Sion with a clowd in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembred not his foot-stool in the day of his anger. The Lord swallowed up all the habitations of Jacob, and hath thrown down in his wrath the strong holds of the daughter of Juda, he hath brought them down to the ground: he hath polluted the Kingdom and the Princes thereof: he hath encreased in the daughter of Juda mourning and lamentation, and he hath violently taken away his tabernacle, he hath destroyed the places of the assembly. The Lord hath caused the solemn feasts to be forgotten in Sion, and hath despised in the indignation of his anger the King and the Priest.*

By this we have discovered what is meant by the old waste places, the ruined foundations, the breach or breaches that were made in the *Israel* of God, with the reason thereof; which hath opened my passage to my second Query.

By whom the waste places should be built, the ruined foundations raised, the breaches repaired, the paths restored; *Ex te erunt, And they that shall be of thee shall build the old waste places, &c.*

In

In the ſeventh chapter of *Nehemia*, there is a long catalogue of the people, the Prieſts and the Levites, that had leave from the King of *Babylon* to go up to *Jeruſalem* and build the waſte places, eſpecially the Temple; their whole number is computed to be forty two thouſand three hundred and threeſcore, *verſ.* 66. among whom the grandees or chief are expreſſed by name, *verſ.* 7. and of thoſe I find moſt honorable mention of two above all the reſt, (as upon whoſe ſhoulders reſted the main of the work) *Nehemia* and *Zerubbabel*; and therefore we ſhall inſiſt ſomewhat upon both, as we meet with them recorded in ſacred ſtory.

And firſt of *Nehemias*; He was cup-bearer to King *Artaxerxes*, as he himſelf tells us *chap.* 1. 11. and a great favourite he was, as appears *chap.* 2. for when he (commiſerating the miſerable eſtate of his native country) preſented a cup of wine to the King with a heavy heart, which diſcovered it ſelf in a ſad face, the King ſaid unto him, *Why is thy countenance ſad, ſeeing thou art not ſick? this is nothing elſe but ſorrow of heart*, *verſ.* 2. To which *Nehemia* replied, *verſ.* 3. firſt, praying for the King, though a heathen, as his duty was; then telling him the cauſe of his ſadneſſe, *Let the King live for ever. Why ſhould not my countenance be ſad, when the City, the place of my fathers ſepulcher, lieth waſte, and the gates thereof are conſumed with fire? Then the King ſaid unto me, For what doſt thou make requeſt? verſ.* 4. It ſeems the King was willing to grant him whatſoever he ſhould ask in reaſon. Obſerve the piety of the man, before he petitions the King, he makes ſupplication to the King of heaven, and that was the ſure way to ſpeed, for the hearts of Kings are in the hand of God; *So I prayed* (ſaith he) *to the God of heaven, and I ſaid unto the King, if it pleaſe the King, and if thy ſervant have found favour in thy ſight that thou wouldſt ſend me unto Juda, unto the City of my fathers ſepulchers, that I may build it.* Whereupon the King diſpatcheth him with a Commiſſion and credential Letters to the Governours beyond the River, that they might convey him over to *Juda*, and with a Letter to *Aſaph* the keeper of the Kings Forreſt, that he might give him timber to make beams for the gates of the palace which appertained to the houſe, and for the wall of the City, and for the houſe of God, *verſ.* 8. and to ſecure him by the way, (for they that enterpriſe good and great deſignes, as this was, are like to meet with ſtrong oppoſition) the

King:

King ſent Captains of the Army and Horſemen with him, *verſ.* 9. Notwithſtanding he, like a prudent man, reſolves to carry on the buſineſſe more by policy than power. He comes to *Jeruſalem*, the Metropolis or head City of *Judea*, and was there ſome time before he told any man what God had put in his heart to do at *Jeruſalem*, *verſ.* 12. Then he takes a private ſurvey of the ruined walls, and when things were ripe for the work, he ſaid unto the Nobles, the Rulers, the Prieſts, and the reſt of the people, *Ye ſee the diſtreſs that we are in, how Jeruſalem lieth waſte, and the gates thereof are burnt with fire. Come and let us build up the wall of Jeruſalem, that we be no more a reproach. Then I told them of the hand of my God which was good upon me. And they ſaid, Let us riſe up and build. So they ſtrengthened their hands for this good work*, *verſ.* 17, 18. Yet could not he with all his aſſiſtants carry on the work ſo ſmoothly; but that he met with ſome diſturbance, a phanatick party to hinder and oppoſe him; and to head them, they had a notable Leader, one *Sanballat*, *verſ.* 10. *When Sanballat the Horonite, and Tobiah the ſervant the Ammonite, heard of it, it grieved them exceedingly, that there was come a man to ſeek the welfare of the children of Iſrael.* And therefore they fall firſt to jeer and ſcoff at them, *verſ.* 19. *They laughed us to ſcorn, and deſpiſed us, ſaying, What is the thing that ye do?* But *Nehemia* anſwered, *verſ.* 20. *The God of heaven he will proſper us, therefore we his ſervants will ariſe and build; but ye have no portion, nor right, nor memorial in Jeruſalem.* From ſcoffs they proceed to ſecret plots and force of arms, *verſ.* 7, 8. *But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Aſhdoties, heard, that the walls of Jeruſalem were made up, and that the breaches began to be ſtopped, then they were very wroth, and conſpired all of them together to come and to fight againſt Jeruſalem and to hinder it.* And this they contrived in a clandeſtine way, ſaying, *They ſhall not know, neither ſee, till we come in the midſt amongſt them, and ſlay them, and cauſe the work to ceaſe*, *verſ.* 11. Whereupon *Nehemiah* plays the part of a pious and vigilant Commander, falling to his prayers, and ſetting a ſtrict watch, *verſ.* 9. *Nevertheleſſe we made our prayer unto our God, and ſet a watch againſt them day and night; and raiſed a new militia*, *verſ.* 13, 14. *Therefore ſet I in the lower places behind the wall, and on the higher places; I, even I ſet the people after their families*

lies, with their ſwords, their ſpears, and their bowes. And I looked, and roſe up, and ſaid unto the nobles, and to the rulers, and to the reſt of the people, Be not afraid of them; remember the Lord is great and terrible, and fight for your brethren, your ſons and your daughters, your wives and your houſes. When all this would not make him deſiſt, he receives an intimation, that they intended to aſſaſſinate his perſon, *chap.* 6 10. *They will come to ſlay thee*, yet he ſtill retains his wonted courage, ſaying, *Should ſuch a man as I flee?* Thus he ſtood like a *Coloſſus* unmoved and undaunted till he had done the work. And now we have found the man that in the ſingular number may well be ſtiled, *Reparator ruinarum*, the Repairer of the Breach.

But can we find out ne'r another? Yes, we have him *Ezr.* 1. 8. by the name of *Shesbazzar* the Prince of *Juda*, or chief Governor deputed to that office by King *Cyrus*, and commiſſionated to build the Temple, *chap.* 5. 14. and build he did, *verſ.* 16. *Then came the ſame Shesbazzar and laid the foundation of the houſe of God which is in Jeruſalem.* This *Shesbazzar* is the ſame with *Zerubbabel*, who as a Prince is named in the firſt place among thoſe that came from *Babylon*, as the Captain General, *chap.* 2. 2. and *chap.* 5. 2. *Then roſe up Zerubbabel, &c.* And *Hag.* 1. 14. *The Lord ſtirred up the ſpirit of Zerubbabel the ſon of Shealtiel, governor of Juda, &c.* If we look into his genealogy, *Matth.* 1. 12. we ſhall find him like *Mœcenas* deſcended from antient Kings, *Joſias begat Jechonias, and Jechonias begat Salathiel, and Salathiel begat Zerubbabel.* This *Zerubbabel*, whoſe ſpirit God ſtirred up to this grand employment, went through his work with all alacrity and activity, *Ezr.* 3. he re-edifieth the Temple in deſpite of all adverſaries; the manner and means how it ſhould be done by him is foretold, *Zech.* 4. 6, 7. *This is the word of the Lord unto Zerubbabel, ſaying, Not by might, nor by power, but by my Spirit, ſaith the Lord of hoſts. What art thou, O great mountain? before Zerubbabel thou ſhalt become a plain, and he ſhall bring forth the head-ſtone thereof with ſhoutings, crying Grace, grace unto it.* Two great blocks were in the way to diſcourage *Zerubbabel* in the work, the one was the weakneſſe of his party that ſhould aſſiſt him, the other the ſtrength of the enemy that would oppoſe him.

Firſt, The weakneſſe of his own party, they were but a ſmall remnant

remnant of the poor captive Jews, whose ſpirits were dejected with their tedious ſervitude and extream oppreſſion; and this might make *Zerubbabel* diffident of the event, and reaſon thus againſt it: The work is great that we are to undertake, and our ſtrength but little, and therefore in all probability our endeavors are like to be fruſtrated, and we to periſh in the undertaking. To this God ſpeaks, *Not by might, or army* (as 'tis in the Margin) *nor by power, but by my Spirit, ſaith the Lord of hoſts.* Know, this work is not to be effected by human help meerly, but by divine power; not by ſtrength of man, but by the Spirit of God, whoſe ſtrength is made perfect in weakneſſe; by his Spirit who is Lord of hoſts, and commands all the Armies of heaven and earth. Though you had no ſtrength at all, though you had no life at all left in you, though you were but an heap of dead and dry bones, God can bring you together, put new life in you, and cauſe you on a ſuddain to ſtart up a numerous Army, as in *Ezekiels* viſion, *chap.* 37. 10. yea, though theſe bones were laid in the grave, covered never ſo deepin the earth, God can raiſe you thence. To ſuch a deſperate condition was *Iſrael* reduced at that time, that God was fain to quicken and revive their dead hope by the parable of thoſe dry bones, *verſ.* 11, 12. *Then he ſaid unto me, Son of man, theſe bones are the whole houſe of Iſrael: behold, they ſay, our bones are dried, and our hope is loſt, we are cut off for our parts. Therefore propheſie and ſay unto them, Thus ſaith the Lord God, Behold, O my people, I will open your graves, and cauſe you to come out of your graves, and bring you into the land of Iſrael.* The argument holds, *a majori ad minus*, he that can raiſe the dead out of their graves, can bring you out of captivity. Nay more, not onely from dry bones, but from very ſtones God can raiſe up children unto *Abraham*, rather than his Church ſhould not be builded.

This block thus removed out of the way, the other yet behind was the mighty power of *Zerubbabels* enemies, which is therefore called a *great Mountain*, and he ſpeaks unto it by an Apoſtrophe, as the more emphatical expreſſion, *Who art thou, O great Mountain? before Zerubbabel thou ſhalt become a plain. Thou haſt hitherto oppreſt my people, and kept them in bondage: But behold, I am againſt thee, ſaith the Lord, which deſtroyeſt all the earth; and I will ſtretch out mine hand upon thee, and roll thee down from the rocks, and make thee a burnt mountain, Jer.* 51. 25.

Before

Before Zerubbabel thou ſhalt become a plain. Though thou art high and ſtrong as a great Mountain, ſeemeſt in thine own eyes and others alſo irreſiſtable, invincible; thy pride ſhall be brought down, thy high looks abaſed, thy mighty ſtrength abated, thy huge and vaſt body laid level with the earth, and be made a plain, ſo that all thy oppoſition ſhall be as nothing, and all difficulties made plain and eaſie to *Zerubbabel*, by the power of my Spirit that ſhall ſupport him, and ſuppreſſe all his oppoſers.

It follows, *He ſhall bring forth the head ſtone thereof with ſhoutings, crying, Grace, grace unto it*; *verſ.* 7. that is, He ſhall accompliſh the building with the joyful acclamations of the beholders, even to the wonder and aſtoniſhment of his very enemies, that ſhall ſay and ſay again, *Grace, grace unto it.* And not to it alone, but to us by it ſhall great grace and glory alſo come; and that they did ſay ſo, the *Pſalmiſt* tells us, *Pſal.* 126. 2. *Then ſaid they among the Heathen, The Lord hath done great things for them*; which the Jews as their eccho reſounded back again, *verſ.* 3. *Yea, the Lord hath done great things for us, whereof we rejoyce.*

Laſtly, The Prophet adds as a Corollary and confirmation of all, *verſ.* 8, 9. *Moreover the word of the Lord came unto me, ſaying, The hands of Zerubbabel have laid the foundation of this houſe, his hands ſhall alſo finiſh it*; *Statutum eſſe*, it is a ſtatute, a decree paſt in the higheſt Court of Heaven, not to be reverſed, that as *Zerubbabel* hath begun the work, and laid the firſt ſtone, the head-ſtone of the corner; ſo with a *non obſtante*, maugre all contradiction, he ſhall put to his laſt hand and compleat the work.

Thus you ſee by whom this great work was effected.

Multorum manibus grande levatur onus, Many hands went to it, but two eſpecially, *Nehemia* and *Zerubbabel*, they were the principal inſtruments under God for the carrying on of the ſame, and therefore both of them juſtly meriting the ſtyle and title of honor and dignity that is here given in the Text, which is my third point, *Vocaberis reparator ruinarum, Thou ſhalt be called, The repairer of the breach, &c.*

And indeed, what better, what nobler title can be beſtowed upon a man? a more glorious one could hardly be thought on. *Quanto honeſtius eſt principi ſi reparator ruinarum vocetur, quam vaſtator civitatum?* as *Marlorat* notes well upon the place; How 3.

much more honorable is it for a Prince to be call'd the repairer of ruines, than the destroyer of Cities? It was a vain and horrible brag of *Senacherib*, which he spake as tending to the honor of his predecessors, and himself too as descended from them, 2 *King.* 19. 11. *Behold, thou hast heard what the Kings of Assyria have done to all lands, by destroying them utterly.* And the like we read of *Alexander* and *Pompey*, who were called Great from the great conquests and bloody victories they atchieved, glorying in the many thousands, yea, millions, they had slain. The two famous *Scipios* had their sirnames from the Countries they subdued, the one was called *Africanus*, the other *Asiaticus*. How much a better title was that of *Solomon*, and our King *James* of happy memory, *Rex pacificus*. I have heard it credibly reported (*fides sit penes authorem*) I would not wittingly and willingly father a falshood upon the worst of men, but give even the devil his due) that the late *Oliver Cromwel* (in whom hypocrisie and tyranny strove which should be predominant) boasted, he had been the death of near upon 40000 Scots in their own Country and at *Worcester*, where besides what were slain in fight, many were kill'd in cool blood, a cruelty which a Turk would be ashamed of. I have read of a greater Warrior, and a better man than he, *Tamberlane*, who having fought a battel with the Muscovites, wherein he had slain upon the turf about 40000 men, and taking a view of the dead, was so far from rejoycing at the sight, that he lamented the condition of such as commanded great Armies, commending his fathers quiet course of life; accounting him happy in seeking for rest, and the other most unhappy, who by the destruction of their own kind sought to advance their own glory; protesting himself even from his heart, grieved to see such sad tokens and trophies of his victory.

Knolls his *Turkish.*

Hence then let Princes and great ones learn how to raise themselves a glorious name, that may survive them, and be sweet and precious when their bodies rot and consume in their sepulchers, while others take a pride and pleasure to kill and destroy, let them labour to save and preserve the world in peace; while others pull down and lay waste Cities and Temples, let them raise up and repair the breaches, so shall they be truly called Εὐεργέται, gracious Lords, *Luk.* 22. 25. *Et reparatores ruinarum, the repairers of breaches, the restorers of paths to dwell in*; which will be far greater glory

glory to them, than if they accumulated all the titles of honor, that either Heraldry can invent, or this world confer. It was well said by our late King of glorious memory, to his Son our gracious Soveraign that now reigns, whom God preserve long among us, *I had rather you should be* CHARLS *le Bon, than le Grand, Good, than Great.* Greatneſſe hath no better Character than that of Goodneſſe, without which, 'tis but ψυχρὸν καὶ ἄψυχον, a cold and liveleſſe carcaſe of nobility, like a ruddy colour in a picture that hath no life or heat in it, a rich cabinet without a jewel: With ſuch an empty casket of honor without vertue, *Minutius Felix* thus elegantly expoſtulates, *Faſcibus & purpuris gloriaris? vanus error hominis, & inanis cultus dignitatis fulgere purpurâ, mente ſordeſcere. Nobilitate gloriaris? parentes tuos laudas; omnes pari ſorte naſcimur, ſola virtute diſtinguimur.* Doſt thou glory that thou art inveſted with higheſt dignities, clothed with Purple and Ermin? Alas, thou deceiveſt thy ſelf; to be glorious in apparel, and ſordid in ſoul, is but a vain error, and whiles thy face ſhines with *Moſes's*, thy better part is clouded with Egyptian darkneſſe. In boaſting of thy noble birth, thou praiſeſt thy parents, not thy ſelf, if thou degenerate.

ΕΙΚΩΝ ΒΑ-ΣΙΛΙΚΗ. 27.

Minutius Felix.

Nam genus & proavos & quæ non fecimus ipſi
Vix ea noſtra voco.

We are born alike, being hew'd all out of the ſame Rock, our father *Adam*; 'tis onely vertue and noble actions that diſtinguiſh and ſet us above the vulgar. When *Moſes* goes about to deſcribe the genealogy of the Patriarch *Noah*, he begins it thus, *Theſe are the generations of Noah: And Noah was a juſt man and perfect in his generations, and Noah walked with God, Gen.* 6. 9. Wilt thou be famous in thy generations as *Noah*? be juſt and upright as *Noah*, and thou ſhalt be Chronicled in the book of fame to all ſucceeding generations. *Vocaberis, &c.* thou ſhalt have an honourable name like this in the Text, *Thou ſhalt be called, The repairer of the breach*, the reſtorer of thy Country's peace and liberty.

The Wiſe-man is almoſt Non-pluſt and gravel'd, to think what praiſes ſhould be given to theſe Repairers of breaches,

Eccluſ. 49. 11, 12, 13. *How ſhall we praiſe this Zerubbabel which was a ring on the right hand, ſo was Jeſus the ſon of Joſedec: theſe men in their time builded the houſe, and ſet up the Sanctuary of the Lord again, which was prepared for an everlaſting worſhip. And among the elect was Nehemias, whoſe renown is great, which ſet up for us the walls that were fallen, and ſet up the gates and the bars, and laid the foundations of our houſes.*

But behold a greater than *Nehemias* or *Zerubbabel* is here. This *Zerubbabel*, the chief among theſe Repairers, was a type of Chriſt, and ſo is preſented to us by the Prophet, *Hag. chap. ult. verſ. ult. In that day, ſaith the Lord of Hoſts, Will I take thee, O Zerubbabel my ſervant, the ſon of Shealtiel, and will make thee as a ſignet; for I have choſen thee, ſaith the Lord of hoſts.* Chriſt was the true *Zerubbabel*, whom God the Father choſe from everlaſting to be his ſervant, in performing the great work of our Redemption: *Iſa.* 42. 1. *Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth: I have put my Spirit upon him, he ſhall bring forth judgment to the Gentiles.* This is he that hath built his Church upon a Rock, againſt which the gates of hell ſhall not prevail. This is he that hath raiſed up the foundations of many generations, and therefore is moſt worthy to be called, *The Repairer of the breach*, that vaſt breach which was long ſince made between God and man, that breach which was made between *Jew* and *Gentile*. *Quæ deſerta fuerant in Judæis, dicimus ædificari in Eccleſia, non ad breve tempus, ſed in perpetuum: & fundamenta illius ex utroque populi, id eſt, in duabus generationibus ſuſcitanda*, the waſte places in the Church of the Jews are built up by Chriſt in the Chriſtian Church, and the foundations thereof raiſed of both people, that is, in thoſe two generations of Jews and Gentiles. So St. *Hierom* underſtands my Text, according to that of St. *Paul*, *Epheſ.* 2. 14, 15. *He is our peace, who hath made both one, and hath broken down the middle wall of partition between us, that he might reconcile both unto God in one body by the croſs. And becauſe he humbled himſelf to the form of a ſervant to the death of the croſs, therefore God hath highly exalted him, and given him a name* (above this name in the Text, and) *above every name* (beſides) *that at the Name of Jeſus every knee ſhould bow, &c.* Phil. 2. 7, 8 9.

I have done with the Explication of my Text, I come now to make ſome Application of it to the time.

If

I need not tell you of our waſt places, our ruined foundations, our vaſt breaches, they are too obvious to every eye, he that runs may read them. They may be reduced to theſe two heads, Breaches and Ruines and Waſtes made both in Church and Commonwealth.

To begin with the Church, for that is Gods method, *Judgment* commonly *begins at the houſe of God.* And good God, who can think upon the Breaches, and not cry out with *Job* c. 22. v 6. *Even when I remember, I am afraid, and trembling taketh hold on my fleſh,* this were enough to make a good Chriſtian turn Quaker, and yet be a good Chriſtian ſtill. Not to ſpeak of the material buildings, the goodly foundations of ancient Churches demoliſhed and run to ruine, concerning which there goes a Proverb to the ſcandal of our Religion (though our Religion were not the cauſe of it) *Pater noſter ſet them up, and our father pluckt them down.* I ſhall not inſiſt upon theſe external breaches & ruines in the Church, though in reſpect of them alſo, I may take up the Pſalmiſts words, *Pſalm* 102. 13, 14. *Thou ſhalt ariſe O God, and have mercy upon Sion: for the time to favour her, yea the ſet time is come; And why, thy ſervants think upon her ſtones, and it pitieth them to ſee her in the duſt.*

The moſt conſiderable breaches were in the ſpiritual building, Θεοῦ οἰκοδομή ἐστε, *Ye are Gods building, &c.* Eph. 2. 20.

O what breaches were made in this building! *Even breach upon breach,* Job 16.14. Here were the living ſtones broken, heart broken, the principal Pillars thrown down? Able, painful and pious Paſtors and Preachers (ſuch as Dr. *Featly*, that *Malleus Hereticorum*, and many others of the Clergy, beſides the Reverend Fathers of the Church, the Biſhops, *of whom the world was not worthy,*) caſt out of their places and Livings upon falſe ſuggeſtions and informations; or if true, deſerving rather encouragement and protection, than impriſonment and ejection. Sequeſtred and caſt out they were, not for any thing really ſcandalous, but for being ſo conſcientious, that they would not take new Oaths and Covenants contrary to thoſe they had formerly and lawfully taken: and upon the ſame ſcore would have ſuffered death (as ſome did) rather than run with the tide of the times againſt the known Lawes of God and man. So wide was this breach, and ſo farre from being well cloſed again, till this laſt year, that upon their exclusion, either none at all were put in their Livings, as in divers

Counties

Counties of *Wales*, where the Tyths of many Pariſhes were engroſt in a few hands, two or three Itinerant Preachers ſerving for a whole Dioceſſe: or elſe for the moſt part, ignorant and factious perſons brought in their places, whoſe buſineſſe it was to ſowe ſedition and falſe doctrines, and whoſe preaching (if I may call it preaching) was *full of curſing and bitterneſſe*, Rom. 3. 14. And what better could be expected from them *that enter not by the doore into the ſheepfold, but climb up ſome other way*, John 10. 1. not by the regular way of Ordination, which hath been ever obſerved in the Church of Chriſt from the Apoſtles dayes to ours.

What better could be expected, when the Prophets two ſtaves were once broken; the ſtaffe of Beauty, and the ſtaffe of Bands, *Veritas Evangelica, & unitas Chriſtiana*, the true Doctrine and Uniform Diſcipline of the Church. When theſe, I ſay, were broken to pieces, behold an inundation of Sects and Hereſies like a ſecond Deluge over-flowed the whole Land, they came croaking about us like the Frogs of *Egypt*, and ſwarming like the Locuſts out of the bottomleſſe pit. *Barclay* in his *Icon Animorum*, writing of the ſeveral Sects in Religion which he had obſerved in *England* in King *James* his reign, tells a ſtory of a father and his two ſons who conſtituted or made up a Church between themſelves, but theſe three not long agreeing, the two ſons Excommunicated the Father, and at laſt one ſon the other, ſo that theſe three made three diſtinct Churches in their conceipts, and each one the true. What would he have ſaid, had he lived to ſee the many factions and fractions, Diviſions and Subdiviſions which have ſpawn'd ſince amongſt us. Our Church being well likened by the laſt Arch-biſhop of *Canterbury* in his Speech at his death, to an Oak cleft to ſhivers with wedges made out of its own body, and at every cleft, prophaneneſſe and irreligion entring in. It was a moſt charitable wiſh of judicious Maſter *Hooker*, and moſt ſeaſonable for our times, in his anſwer to Maſter *Travers* Supplication in Queen *Elizabeths* reign. Take it in his own words, for they are excellent, and deſerve, as *Job* ſpeaks in another caſe, *to be graven with an iron pen and lead in the rock for ever*, to be ſo deeply imprinted in our hearts, as never to be obliterated or raſed out.

Since (ſaith he) *there can come nothing of contention but the mutual waſte of the parties contending, till a common Enemy dance in the aſhes of them both, I do heartily wiſh that the grave*

advice

advice which Conſtantine *gave for uniting his Clergy ſo many times, upon ſo ſmall occaſions, in ſo lamentable ſort divided, or rather the ſtrict commandment of Chriſt to his, that they ſhould not be divided at all, may at length if it be his bleſſed will prevail ſo farre at leaſt in this corner of the Chriſtian world, to the burying and quite forgetting of ſtrife, together with the cauſes which have either bred it or brought it up: that things of ſmall moment never disjoyn them, whome one God, one Lord, one Faith, one Spirit, one Baptiſme, bands of ſo great force have linked, that a reſpective eye towards things wherewith we ſhould not be diſquieted, make us not, as through infirmity the very Patriarchs themſelves ſometimes were, full gorged, unable to ſpeak peaceably to their own brother. Finally, that no ſtrife may ever be heard of again, but this, who ſhall hate ſtrife moſt, who ſhall purſue Peace and Unity with ſwifteſt paces.* And to this I hope all my Brethren of the Miniſtery will ſay *Amen*, and make ſome amends for the Diviſions and Breaches which too many of them through their former miſguided zeal brought into the Church, by their earneſt endeavours for a happy ſettlement of all matters Eccleſiaſtical, and by their humble ſubmiſſion to that Order and Diſcipline in the Church as is or ſhall be eſtabliſhed by lawful Authority.

But behold more Breaches yet, the Hebrew גדר פרץ is rendred by the LXX. ἀικοδόμος φραγμῶν, a Builder, a Maker or Repairer of hedges. Now the Jews have a ſaying, *Maſſora ſepes eſt Legis, Divitiarum ſepes decimæ*, that as their *Maſſora* was the hedge of their Divine Law, comprehending every verſe, word, and letter of it, ſo Tythes were the hedge of their riches, and beyond a hedge in this reſpect, as the ſame worthy Author hath very well obſerved; for an hedge doth only fence and preſerve that which is contained, but Tythes and Offerings did more, becauſe they procured increaſe of the heap out of which they were taken, witneſſe that ſaying of God himſelf, *Mal.* 3.10. *Bring ye all the Tythes into the ſtorehouſe, and prove me therewith, ſaith the Lord of Hoſts, if I will not open you the windows of heaven, and pour you out a bleſſing, that there ſhall not be room enough to receive it.* Yet was this hedge going down apace, voted away from the Church by the Phanatick party, who had devoured them in their imaginary hopes, and taken ere this time all the houſes of God in their poſſeſſion, if they had not been in the nick of time ſtrange- *l.* 5. *Eccl. Pol.*

ſtrangely prevented. The onely way they thought to enrich themſelves, was, to impoveriſh the Church, and ceaze upon the poor remains thereof. And whereas *Abraham* (long before the Law was given by *Moſes*, and therefore could not be ceremonial) paid Tythes of all the ſpoiles, theſe men would make a ſpoile of all the Tythes; then the Prieſts received Tythes from the Soldiers, now the Soldiers would have taken Tythes from the Prieſts, though to the ruine of themſelves, and their poſterities, and the whole Nation, that would have been involved both in the guilt and puniſhment, as was the whole Nation of the Jews for the ſame ſin, *Mal.* 3. 9.

For my part, I muſt confeſſe my fears, that the curſe which hath been upon our Nation of late years for this ſin of ſacriledge, amongſt other great and crying ſins, will not be taken off clearly (for we ſee Gods hand is ſtretched out ſtill againſt us in the late plague of immoderate rain and waters, which may breed a dearth, if not peſtilential diſeaſes) till ſatisfaction be made by reſtoring what hath been wreſted and raviſhed from the Church. It was the opinion of that great advancer of learning, *Sir Francis Bacon*, in his conſiderations touching pacification and edification of the Church, preſented to King *James*, and well-worthy the conſideration of this preſent Parliament, That all Parliaments ſince the 27 and 31 of *Hen.* 8. who gave away Impropriations from the Church, ſtand in ſome ſort obnoxious, and obliged to God in conſcience, to do ſomewhat for the Church, to reduce the Patrimony thereof to a competency; for ſince they have debarred Chriſts ſpouſe of a great part of her dowry, it were reaſon they made her a competent Joynture.

And bleſſed be God that put it into the Kings heart to take care, that all Biſhops, Deans, and Chapters, ſhould out of their Impropriations augment the ſmall Vicaridges belonging to them in ſuch a reaſonable proportion, as the Tythes will well bear. And 'tis to be hoped, that this will be a leading-card to invite and draw on others of the Nobility and Gentry to do the like, as ſome of them have done already, to their honor be it ſpoken, and therein have preveated his Majeſties deſires in that kind, and began to us; I could name ſome of them, but that I think they are ſufficiently well known to the world.

Conſider next the ruines and breaches in the State, Armies raiſed,

raiſed, Battles fought, Cities beſieged, taken, ſacked, Countries haraſſed, plundred, Parliaments purged, diſſolved at the pleaſure of a thing call'd Protector, or the Grandees of an Army, the Houſe of Peers aboliſhed, another of mock-Lords inſtituted, all the fundamental Laws violated. A breach upon our liberties, by impriſoning men without ſhewing cauſe, denying the people their voices in a free election of Knights and Burgeſſes.

——— fingit ſolemnia Campus
Et non admiſſæ dirimit ſuffragia plebis.

A breach upon our eſtates, by impoſing taxes what they pleaſed. A breach upon our conſciences, by enforcing Oaths and Covenants contradictory to former Oaths. And to fill up the meaſure of our ruines, a breach upon the Head-ſtone of the building, the chief ſtake in our hedge was cut up, when our King of ever glorious memory was cut off, and moſt barbarouſly murdered before his own Royal gate; a moſt inhuman unparallel'd Parricide, Regicide, I had almoſt ſaid Deicide, and if I had, it might admit of a ſober ſence, for Kings are earths Deities, Gods pictures in a leſſer form or model, and God himſelf hath honoured them with his own Name, *I have ſaid, Ye are gods, Pſal.* 82. 6. yet he did not fall like one of the Princes, but as if he had been an ordinary or common malefactor.

Carnificis dextra Cromwelli-potentis obiram
Procumbit.

And when he fell all fell with him, ever ſince we have been a *Tohu & Bohu, rudis indigeſtaque moles*, a meer Chaos of confuſion, a ſecond *Babel*, or like a Tennis-ball toſt from hand to hand, a reproach to our neighbours, a ſcorn and deriſion to all that were round about us, *Pſal.* 44. 13.

Nec ulla requies, tempus aut ullum datur *Sen. Trag.*
Niſi dum jubetur.

We were put to it beyond *Hercules's* labours, no reſt, no breathing time, no relaxation from our burthens allowed us by our

worſe than Egyptian-Taskmaſters, we muſt make brick without ſtraw, pay contribution doubled and trebled, as they were pleaſed to vote it, when many had no mony to diſcharge it, but what (as the young Prophet ſaid of his ax head) was borrowed. Nor was it ſafe for any man to complain of this extream bondage and oppreſſion, it being our caſe in theſe times as it was the people of *Ariminum* in *Caſar's*,

Lucan.

——— *genitu ſic quiſque latente*
Non auſus timnteſſe palam: vox nulla dolori.
Credita ———

We were fain to mourn in ſecret, and not diſcover our grief in words or tears. Was it not now high time for us to ſay with the Pſalmiſt? and indeed *Nihil hic niſi vota ſuperſunt, 'Tis time for thee, Lord, to work, for they have made void thy Law*; yea, all the Laws both of God and man. When all endeavours of men failed, and no hope of human help appeared, then was it Gods time to work; and work he did beyond all expectation, even to admiration. As he ſtirred up the ſpirits of *Zerubbabel* and *Nehemias* to repair the breaches in the Jewiſh Church and State, ſo hath he done for us; we have a *Nehemias* and a *Zerubbabel* as well as they, *ex te erunt*, and we have them of our ſelves. As it was our unhappineſſe, that like the ſpider we ſpun the web of our miſeries out of our own bowels, and with our own hands pulled our own houſes upon our own heads; ſo it was our happineſſe again, that God hath raiſed up from among our ſelves *Heroes*, and men of renown, to ſtand in the gap, to turn our captivity as the Rivers in the South, to build up our waſte places and repair our breaches: For had we ſent abroad for builders, as *Solomon* did to *Hiram*, 2 *King.* 2. they might have built a *Babel* inſtead of a Temple, and overthrown more with one hand than they ſet up with two. What tongue can tell, and what heart would not ake to think, what deſolations had been wrought in the earth, if the way to the Throne had been hewed out by the ſword of aliens and ſtrangers to the Common-wealth of *England*: Nay, had Sir *George Booth's* deſign gon on, in probability it might have coſt hot water, *multo ſanguine & vulneribus, &c.* and we had been another *Aceldama* or bloody field; and even then the

Pſal. 119. 126.

King

King had been fain to ſwim unto his Crown through a Red-ſea of his ſubjects blood, an ungrateful paſſage both to him and them.

Vſque adeò miſerum eſſe civili vincere bello.

But bleſſed be God, that as in *Solomon's* Temple there was no ax, nor hammer, nor iron tool heard in the houſe, while it was in building, 1 *King.* 6, 7. ſo in raiſing the foundations of this great work, and bringing it to perfection, no ſword nor battle-ax, no inſtrument of war lifted up, no canon, nor muſquet, nor piſtol diſcharged.

Time would fail me to tell of *Gideon*, and of *Barak*, of *Samſon*, and of *Jeptha*, of all our worthy Patriots in Parliament, in City, in Country, that by Votes, Declarations, or other ways, joyn'd heads, and hands, and hearts, to the contriving, compaſſing, compleating of this glorious work. Give me leave to ſingle out one from the reſt, *unus inſtar omnium*, I hope without envy I may name him, whoſe name will be like an oyntment poured forth, precious to poſterity, the Lord General *Monck*, who hath upon our ſtage acted both parts of *Nehemia* and *Zerubbabel* to the life.

As another *Nehemias* he carried on his work prudently and cloſely, he came up to our *Jeruſalem* or Metropolis, and was there ſome time before he told any man what God had put in his heart to do. *Artis eſſe, celare artem*, a man ſhews his art in concealing his art. An unſeaſonable diſcovery fruſtrates a good deſign, while a diſcreet ſilence fits it for maturity. Had he taken off his hood or veil at the firſt approach, God knows what reſiſtance he had found, but as long as he carried it in a clowd, and hung like a Meteor between heaven and earth, or as the Papiſts picture *Eraſmus* between heaven and hell, each party took him for their own, and ſo neither oppoſed him. True it is, he put many in a maze, and the whole City in great fears, when in a ſeeming compliance with, and obedience to the command of thoſe that pretended to the ſupream authority, like *Samſon* he went away with the gates of the City, bars and all; but he ſoon made them amends by ſetting them *in ſtatu quo*, or in a much better condition than he found them.

Martial. *Una eademque manus vulnus opemque tulit.*

The ſame hand that brake their head, gave them a plaiſter. Then again, like *Nehemias*, he calls the Nobles and Rulers together, brings in the Secluded Members to conſult how our breaches might be made up; and to ſecure their ſitting, ſets a guard, and raiſeth a ſtrong Militia. Thoſe members having made ſome notable Acts, in order to a further ſettlement, diſſolve, and quickly after a full and free Parliament ſucceeds them, and proſecutes, if not perfects, what the other had ſo well begun. Thus you ſee how he perſonates *Nehemias* in theſe particulars.

And may he not paſſe for a *Zerubbabel* too? I am ſure like *Zerubbabel* he did his work *not by might, nor by power, but by Gods Spirit.* * *Sanballat* marched towards him with a more potent Army than his, which ſtood like a great Mountain in his way, but he had vertue enough to remove this mountain, it became a plain before him, and he might have ſaid to his ſouldiers as *Ceſar* in the like caſe to his,

* *Lambert.*

Tela tene jam miles, ait, ferumque tuenti
Subtrahe: non ullo conſtet mihi ſanguine bellum.

Hold your hands, here is no need of weapons nor blows, this victory ſhall not coſt a drop of blood: As the Magitians ſaid in another caſe, ſo may I in this, *Digitus Dei eſt hic*, even an Atheiſt may diſcover the finger, yea, the whole hand of God in it, and be, if not converted, at leaſt confounded at the ſight. May I not take up the Apoſtles exclamation with a little alteration? *Behold, ye deſpiſers*, ye phanaticks, *and wonder, and periſh, for God hath wrought a work which you would in no wiſe believe, though a man had declared it before-hand unto you*; nor will your poſterity eaſily credit it, though a man declare it unto them in the next generation, it will ſound in their ears more of a Romance than a true ſtory; and we our ſelves that know it to be true, may ſay of it as the Jews did of the like in their time, *Pſal.* 126. 1. *When the Lord turned again the captivity of Sion, then were we like unto them that dream*; ſo ſtrange, ſo unexpected, ſo beyond hope, that it ſeemed rather a phancy in a dream than a real deliverance. What remained for him to do that he might make up the parallel,

but that with *Zerubbabel* he *bring forth the head-ſtone of the building with ſhoutings, crying, Grace, grace unto it*; and this was done when *CHARLS the Second by the grace of God, &c.* was firſt Proclaimed, and after Crown'd, all the people with lowd acclamations crying out, *God ſave the King.*

And in him we have found another *Zerubbabel*, and a greater than the former; the General was but his πρόδρομος (as *John the Baptiſt* was to *CHRIST*) his Forerunner or Harbinger, to prepare the way before him; and lo, he is come like *Zerubbabel* from a ſtrange Country (where he lived in exile divers years) to his own native ſoil and dominions, over which may he and his Poſterity reign happily to the worlds end.

Et nati natorum & qui naſcuntur ab illis.

And upon this very day whereon he came into the world, he came into his Royal City, being juſt thirty years old, as *David* was when he began to reign. A Prince, whom time, and ſufferings, and converſe with forrein Nations, have adapted for a Crown and heroick actions. A Prince whom the heavens honoured with a Star at his birth, which prognoſticated him to be a man of wonders. A Prince moſt juſtly meriting the title which was given to *Titus* the Emperour, *Deliciæ humanæ generis*, The delight of mankind, even his enemies being judges, if yet he can have any enemies, whom God hath brought in with ſo high a hand, and out-ſtretched an arm.

This is that ſingle perſon whom God ſet as a ſignet on his right hand, and preſerved him as the apple of his eye from the hand of that uncircumciſed * Philiſtine at *Worceſter*, who with his numerous Army, like fat Bulls of *Baſhan*, thought to have cloſed him in on every ſide, they ſaid, *Perſecute and take him, for there is none to deliver him*; but God gave him cauſe to ſay with *David*, *My ſoul is eſcaped as a bird out of the ſnare of the fowler, the ſnare is broken, and I am delivered.* And from that miraculous eſcape it was eaſie to propheſie of his future felicity, his happy return to us, as it is this day. And though many concluded him then for a loſt man, that this our Sun was ſet to us, and had bidden us good-night for ever; yet we did hope that this Sun would ariſe again in glory to our Horizon, and that with healing in his wings

* *Cromwel.*

wings, to ſalve and cure all the wounds and diſtempers in the body politick, and Eccleſiaſtick too, of this Nation.

When that little Veſſell now upon the *Thames* where it deſerves to be kept like *Theſeus* his ſhip for a monument to after-ages; when that Veſſel, I ſay, had ſafely conveyed his Majeſty to the Haven where he would be, me-thinks I ſee him looking back to *England*, and ſpeaking comfort to his yet loyal, though then drooping and diſconſolate ſubjects, as *Æneas* to his companions in the Poet,

——— *revocate animos, mæſtumque timorem*
Mittite, forſan & hæc olim meminiſſe juvabit.

Recal your courages, lay aſide your fears; both I and you ſhall have cauſe to give God thanks for this deliverance; which we remember this day with all joy and thankfulneſſe

This is that ſingle Perſon whom Rebels abjured and devoted to deſtruction, but the Lord ſeparated and ſet apart from the womb to be the Repairer of all our breaches in Church and State, the Reſtorer of paths to dwell in. Every one may now repoſe himſelf under the ſhade of this Royal Oak; and whereas the common priſons were of late years the proper places for loyal ſubjects, now they may ſit ſecure under their own vines and fig-trees.

——— *Deus nobis hæc otia fecit.*

Again, As *Zerubbabel* lived long in the King of *Babylon's* Court, yet retained his own true Religion, worſhipping the God of his fathers in his true way and manner as he had commanded him: So hath his Majeſty lived long in the Courts and Territories of forreign Princes, of different Religion from him, yet, with *Job*, he held faſt his integrity, ſtood like a *Coloſſus*, or Rock immovable againſt all ſurges of temptations that were raiſed to ſhake his faith, to alter his Religion, witneſſe the ſharp aſſaults (as we have heard) of Monſieur *Militiere* and others he met with beyond-Sea. Like *Ulyſſes* he bound himſelf to the maſt of a well-grounded reſolution, that no Romiſh Syrens could draw him out of the ſhip of the Church of *England*, in which he

was

was baptized and educated, though that ſhip were like the other wherein Chriſt and his Diſciples ſailed, in all appearance ready to ſink; and when he had no power viſible to defend himſelf, he would be ſtill *the Defender of the faith once delivered to the Saints*, therein following the great example of the beſt of Kings, his Royal Father, who to his death maintained the Religion of the Church of *England*, and died a Martyr for the ſame.

Laſtly, When *Sanballat* and others beyond the River offered their ſervice to joyn with *Zerubbabel* in carrying on the work, *Ezr.* 4. 2. ſaying, *Let us build with you*; his anſwer was, *You have nothing to do with us, but we our ſelves will build unto the Lord our God, &c.* So did his Majeſty wave all forreign aids tendred to him, waiting Gods ways and leiſure as the beſt, who hath given him the hearts of his people, and found a way for his coming in *ſine cœde & ſanguinem*, without bloodſhed; Thanks be unto God who hath given him this innocent victory through our Lord Jeſus Chriſt. Thus, what the Pſalmiſt ſpake of our Saviour, may, in an inferiour ſenſe be fitly applied to his annointed, and our Soveraign, *The ſtone which* our late *builders refuſed* (if I may call them builders that were deſtroyers) *is become the head ſtone of the corner, This is the Lords doing, and it is marvellous in our eyes. This is the day which the Lord hath made, we will rejoyce and be glad it.*

And that he might be *Charles the Great* indeed, the great repairer of our breaches, he hath publickly declared his great Mercy in granting a general Pardon, and paſſing an Act of Oblivion, yea, and preſſing this preſent Parliament to a confirmation thereof. He hath manifeſted his great *Charity*, in aboliſhing all notes of diſcord, and difference of parties, conjuring all his ſubjects to a perfect union among themſelves. He hath ſhew'd his *Pitty* in indulging a liberty to tender conſciences in matters of Religion, which diſturb not the peace of the Kingdom. He hath expreſt his great *Juſtice*, in being himſelf ſworn to govern, not by his arbitrary will, as our late Maſters did, but by the known Laws of the Land, leaving all his Subjects to be tryed by them. But I caſt water in the Sea, His own gracious Meſſiges, Letters,

Letters, and Declarations, both before and since his coming, ſpeak him much better than I can, and therefore to them I commend you.

To conclude all, How ſhall we praiſe this our *Zerubbabel*, whoſe renown is great, who hath ſet up the Sanctuary of the Lord again for an everlaſting worſhip, and laid the foundations of our houſes, made both Church and State riſe out of their ruines, as the world out of a Chaos, and become glorious to the wonder of our own and other Nations? How ſhall we praiſe him as he deſerves? We will call him the *Repairer of our breaches, the Reſtorer of paths to dwell in*; and we will wiſh him all proſperity in the Pſalmiſts words, *Good luck have thou with thine honor, ride on becauſe of the word of truth, of meekneſſe, and of righteouſneſſe, and thy right hand ſhall teach thee terrible things.*

I will diſmiſſe you with the words of *Nehemia* to the people, *chap.* 8. *verſ.* 10. *Go your way, eat the fat, and drink the ſweet, and ſend portions to them for whom nothing is prepared: for this day is holy unto our Lord.*

Now to the King of Kings, that brought our King this day to us, be aſcribed all honor, and glory, and thankſgiving, this day and for ever, AMEN. *FINIS.*

Theſe Books are lately come forth, and ſold by William Leak, *at the* Crown *in* Fleet-ſtreet *between the two Temple-gates.*

An exact Abridgment of the Records in the Tower of *London*, from the Raign of K. *Edward* the ſecond, to K *Richard* the third, of all the Parliaments holden in each Kings raign, and the ſeveral Acts in every Parliament, by Sir *Robert Cotton*, Kt. and Baronet.

An Apology for the Diſcipline of the antient Church, intended eſpecally for that of our Mother the Church of *England*, in anſwer to the *Admonitory Letter* lately publiſhed by *William Nicolſon*, Arch-Deacon of *Brecon*, and now Lord Biſhop of *Gloceſter*.

Le Prince d' Amour, or the Prince of Love, With a collection of ſeveral Ingenious Poems and Songs, by the Wits of the Age. 8.

A learned Expoſition of the Apoſtles Creed, delivered in ſeveral Sermons by *William Nicholſon* Arch-deacon of *Brecon* and now Lord Biſhop of *Gloceſter*.

The *Solemne League and Covenant*, *Arraigned and Condemned*, by the ſentence of the Divines of *London* and *Chaſhire*, &c. by *Lawrence Womack*, now D. D. and Arch-deacon of *Suffolk*.

The Reſult of Falſe Principles, or Error convicted by its own evidence, with *Diotrephes* his Dialogues, by the Author of the Examination of *Tylerus* before the Tryers; whereunto is added a learned Diſputation of Dr. *Goads*, ſent by King *James* to the Synod at *Dort*.